HARAMBEE FLAME

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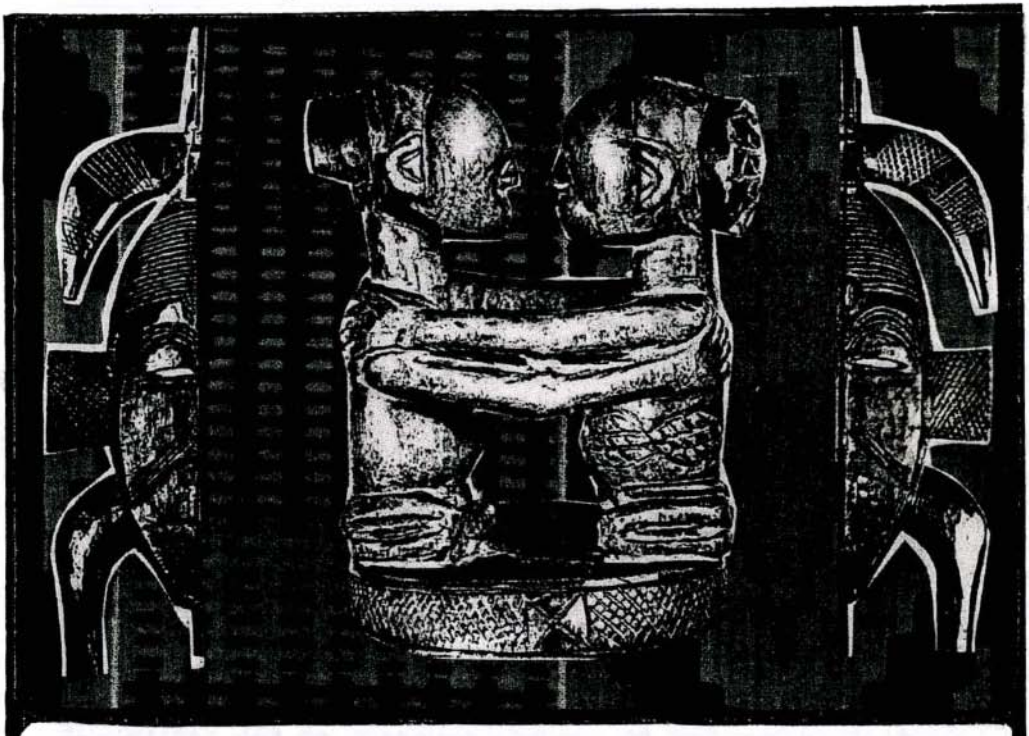

In This Edition:

Commentary: Knowing Who We Are and Who We Aint; **From Other Sources:** Giving Circles: Another Way for Africans to Help Africans, State of African American Male Conference, Censorship by Copyright Law Keeping Civil-rights Documentary from Public's Eyes, Will Permanent U.N. Security Seats Mean Veto Power for African Countries, Clarification of Issues in Sudan; **Announcements; Community News:** Harambee Afrikan Cultural Org. African History Prg.; **Books:** AFRICENTRIC THOUGHT AND PRACTICE and REAWAKENING OF THE AFRICAN MIND; **Back In Time**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Knowing Who We Are and Who We Aint

A couple of years ago, one of our Harambee Afrikan Cultural Organization members--a Brother in his 20s who's on the streets now--made a statement that was profound. We were in the midst of some serious and intense discussion about whether it makes sense for us to be calling ourselves and each other "niggers"/"niggaz," when the Brother says, "It's a lot easier to kill somebody you're calling 'nigger' than somebody you're calling 'brother.'" The young African was keeping it real. When you call someone "brother," at the very least, you're saying that you're cool with each other or that you're willing to give him the benefit of the doubt. "Brother" implies respect and/or a kind of kinship of spirit. It's a positive word and one you're not likely to use if a dude has pissed you off to the point where you want to rearrange his face. The mind doesn't work like that. When we're at the boiling point and feel like getting physical, our minds automatically send words to our tongues that are meant to hurt, insult, or provoke whomever we're about to get physical with. And the very saying of these words helps to pump us up.

If one African calls another "brother," that's not going to hurt, insult, or provoke him, just as "friend" isn't going to hurt, insult, or provoke. "Nigger," on the other hand, does have the power to do so. Why this be? On the way to getting to this we have to spend some time in the fog of a common, present-day reality--that some of us act as if we believe "nigger"/"nigga" is our word. To hear some of us use and talk about the term, you'd think that, one day, some Brothers were just standing around on the street chopping it up when, out of nowhere, one of them comes up with a new name for African people. "Hey, let's call ourselves 'niggers.'" News flash: It didn't go down like that. We didn't make up the word and didn't define it.

Time for us to hit the books; specifically, two books: CHAINED ON THE ROCK: SLAVERY IN BERMUDA by Cyril Outerbridge Packwood and SHADES OF FREEDOM: RACIAL POLITICS AND PRESUMPTIONS OF THE AMERICAN LEGAL PROCESS by A. Leon Higginbotham. From the first, we quote the following:

"In 1618 one of Robert Rich's most prized indentured servants was a Black, who was especially skilled in the 'planting of West Indy plants'. He was placed on one of Sir Nathaniel Rich's best shares of land to capitalize on his special talents. One of the Rich letters showed three Blacks on the Rich shares: 'Franciscoe, Antonye, and James the Negger.'"

From the latter:

"...the first Africans arrived in Virginia in August 1619...In two letters, John Rolfe, Secretary and Recorder of the Virginia colony, reported on the arrival of the Africans. One letter stated that a Dutch man-of-war 'brought not anything but 20. and odd Negroes, which the Governor and Cape Marchant bought for victualles'. The other letter, describing the same event, stated: '[A]bout the last of August, came in a dutch man of warre that sold us twenty Negars.'"

Back in the 1600s, as well as later, there were three or four spellings of "nigger." As to the origin of the word, there are a number of theories. Some folks believe that the word is derived from the Spanish word, "negro," meaning "black." There are others who say that "nigger" came from mispronunciation of "Niger," as in the Niger River in Africa. Whatever the word's actual origins, the historical record makes it clear that it was Europeans (Caucasians) who both brought the term into being and applied it directly to Africans--our ancestors.

The next question is what did these Europeans mean by "nigger"? Time to hit the books again. First, from THE RULING RACE: A HISTORY OF AMERICAN SLAVEHOLDERS by James Oakes:

"When asked if all men were created 'free and equal as the Declaration of Independence holds they are', a Louisiana slaveholder answered confidently: 'Yes. But all men, niggers and monkeys aint.'"

We also go to HOW CAPITALISM UNDERDEVELOPED BLACK AMERICA by Manning Marable:

"White planters and government officials recognized that the slavery regime could survive only with the most repressive and bestial force imaginable. (French) Plantation managers(in San Domingue) used a variety of tortures: forcing gunpowder into the anus or vagina of a slave and then blowing him/her up with a light --'to burn a little powder in the ass of a nigger.'"

If the Louisiana slaveholder believed that all men are created equal, but not "niggers" and monkeys, then it's obvious that, as far as he was concerned, "niggers" were not men, were not human beings. This idea wasn't one that he came up with on his own. There was nothing whatsoever about our ancestors that would give a sane person the impression that they weren't human. Like ourselves, our ancestors didn't have horns or claws; they couldn't fly or burrow in dirt. It was the king-pins of the institution of slavery--with the very able assistance of European church, academic, and social "thinkers"--who schemed up the idea of Africans' lack of humanity and propagated the idea among Europeans in general and European slave-"owners" and slave-traders in particular.

This European-supremacist propaganda machine not only convinced Europeans of the beast-status of Africans but, in doing so, gave them the okay to treat Africans as they would beasts--beasts of burden in particular. Operating with this kind of mentality, it was nothing for European plantation managers or/and others to "burn a little powder in the ass of a nigger" and to commit countless other acts of barbarism against our people.

At the same time that this machine was infecting Europeans with delusions of their superiority and Africans' inferiority, it was doing another job--infecting Africans with the self-destructive notion of their own inferiority and Europeans' superiority. This machine--the Europeans' schools, churches, commercial media, etc.--continues this work in the present. It's a practical matter. In order for oppression to function properly, it isn't enough just to have persons and institutions ready to oppress. There must also be persons and institutions who are ready to be oppressed. To put this another way, if the slave-master views "his slave" as a monkey or a mule and treats

him as he feels a monkey or a mule can be treated, his ability to do this and get away with it is greatly increased by the slave's own acceptance of the idea that he is a monkey or a mule or that he is equivalent to either of these beasts.

When an African accepts the idea that he or she is a "nigger," he or she is accepting the idea that he or she is a monkey or a mule. Some of us choose to play mind games with ourselves, pretending that "'nigger' is just a word," that it's equivalent to calling someone "homey" or "partner," etc. One of the lamest of these mind-games of self-delusion is the idea that, though "nigger" might be a "racist"(European-supremacist) word, pronouncing it as "nigga" changes all that. This would be the same as saying that, even though "poor" means that a person's got little or no money, pronouncing the word as "po" brings in some kind of different reality. What?!

Time for us to hit the books again. What follows is a passage from DO OR DIE, a book by Leon Bing, published in 1991 and consisting of interviews with Bloods and Crips in California:

> "Like there was this fool, this enemy nigger from our worst enemy set, and he was with his wife and his baby. They was walkin' down there near Vermont, where he had no business bein'. He was slippin' bad and we caught him. We was in a car, all homies, and I was like, 'Let's pop this dumb nigger, let's empty the whole clip in him." Faro turns to look at me, as if he wants to make sure I understand what he is saying...He twists around to face the passenger door and mimes the action of holding and aiming an AK-47 rifle. "So I strapped it to the seat, like this, and we circled around and pulled up on this nigger from two blocks away, crept up on him slow like, and I just gave it to him...'"..."I lit his ass up! I killed him--shot his baby in the leg --crippled his wife!"

We can play all the mind games with ourselves that we want to with regard to the word, "nigger." But when the smoke clears, the fact remains that "nigger" means what it was intended by Europeans to mean--that African people

(cont. on page 11)

FROM OTHER SOURCES

Giving Circles: Another Way for Africans to Help Africans

"African Americans across the country are part of a new force that is changing the way Americans give to charity. Known as giving circles, small groups of friends and acquaintances are coming together to pool their money and prove that the very wealthy are not the only ones that can make a difference in their communities.

"A new report by New Ventures in Philanthropy, an initiative of the Forum of Regional Associations of Grantmakers, reveals that giving circles are a growing national phenomenon...

"In communities from Raleigh, N.C. to Birmingham, Ala. to Baltimore, Md., African American giving circles are making a difference by giving back to organizations that meet vital community needs...

"Darryl Lester and Athan Lindsay of Raleigh, N.C. decided to form a giving circle...the two founded The Next Generation of African American Philanthropists(NGAAP) Fund. The group meets monthly, and members make a minimum contribution of $150 each year. Recently, the NGAAP Fund made its first grants totaling $11,500 to three organizations in the Raleigh area working on juvenile offender, job training, and literacy issues...

"Giving circles can range from informal gatherings of just a few friends over dinner to national networks, independently functioning as their own nonprofit organizations.

..."The Change Fund in Baltimore, Md., was designed to encourage the involvement of young African American professionals in philanthropy. The 15 members of the Fund each donate a minimum of $250 each year. In 2003, the group awarded its first round of grants--totaling $3,000--to organizations that work with African American youth in Baltimore...

"By forming giving circles, African Americans are doing more with their money and making a real impact in their

communities..."

-from "African Americans Build New Legacy of Charitable Giving," page 11A, March 3-9 JACKSON ADVOCATE(Jackson, MS.)

State of the African American Male(SAAM) Conference Held in Oakland, California

"On December 3, 2004..., the State of the African-American Male(SAAM) conference [was] held on California's Laney College campus in Oakland, California...

"While the conference was directed toward African American males, African-American women also played a leading role at the event. Oakland Congresswoman Barbara Lee and the Congressional Black Caucus including Sheila Jackson Lee(D-Texas) hosted the conference. Other guest speakers included Congressional Black Caucus member Danny Davis(D-Illinois), and Oakland Mayor Jerry Brown.

"A major objective of the conference was the introduction of the African-American Initiative by Congresswoman Lee... Lee announced,...'I specifically focused our attention on the challenges facing former felons re-entering the community, as a two-step strategy to address issues like record expungement, jobs, health and education'...

"...former BPP leader Bobby Seale...presented a brief history of himself and the Black Panther Party, which he emphasized, '...was more about building survival programs than simply picking up the gun'...

"Dorsey Nunn, Director of the Prisoners with Children group based out of San Francisco, and a former inmate at the California prison industry, is leading a campaign to end the lifetime ban on food stamps for government welfare and food stamps for people with criminal records, to implement a Bill of Rights for children of incarcerated parents, and to shut down the California Youth Authority...

"In workshops on the lack of living-wage jobs, education and increased incarceration of Black males and females,

local leaders facilitated dialogue between individuals and organizations addressing the issues affecting African-American males.

"One of the main objectives of the State of the African-American Male conference, according to Congresswoman Lee, was to create networks that are actively involved in, and empowered by, the democratic process to improve the conditions for these men and boys..."

-from "CCBPP Attends National Conference: Seale Delivers Keynote Address"; pages 1,14, and 15; March COMMEMORATOR (Oakland, CA.)

Censorship by Copyright Law Keeping Civil-Rights Documentary from Public's Eyes

"The civil rights documentary 'Eyes on the Prize' has been hidden from the public for the past 10 years because of overreaching copyright regulation. But this month, in a campaign called 'Eyes on the Screen', activists around the country have held over 100 free screenings of the film; 30 more are planned for the rest of February, with many more to come.

"The Bay Area Veterans of the Civil Rights Movement have joined the campaign by writing a statement of support, available at http://downhillbattle.org/eyes/baycrm.php, that has been signed by hundreds of people from around the world. This campaign has inspired the recent surge of interest in the film,...

"'Eyes on the Prize'...has not been available for public viewing...because of unreasonable copyright laws that impose stifling restrictions on artists and film-makers. In one instance, copyright holders believe they should receive licensing fees for the song 'Happy Birthday', which appears in footage of a group of people singing to Dr. Martin Luther King Jr.

"As a result of these technicalities, the film has not been shown recently on television or made available on DVD during a series of copyright struggles that have

stretched over a decade's time. As a result, Downhill Battle, a national activist organization, has swung into action with a grassroots organizing effort...

"The 'Eyes on the Screen' campaign hopes to create a new way of engaging in participatory culture, facilitate the expansion of fair use law and make landmark works of art such as 'Eyes' more accessible to the public..."

-from "'Eyes on the Screen', a Campaign to Liberate 'Eyes on the Prize'"; page 7; Feb. 16 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Will Permanent U.N. Security Seats Mean Veto Power for African Countries

"Africa is scheduled to receive two new permanent seats in the United Nations Security Council as part of a historic process of UN reform. However the current five permanent members are unwilling to give Africa veto power along with the seats. The demand for veto powers, which came up at a recent summit of African leaders in Nigeria, presents a challenge to the world body which has unveiled plans to raise the number of seats, but leave veto powers in the hands of the existing five permanent members: the United States, Britain, France, Russia and China...

"A high-level panel on reforming the United Nations has proposed adding six new permanent members without veto power, including two from Africa, plus three new nonpermanent members for a two-year term. Pres. Mbeki said a 15-member committee of AU[African Union] foreign ministers would draw up detailed proposals to present to the UN before the end of March, when Secretary-General Kofi Annan is expected to present his report on the reform. AU members are currently deadlocked over which nations hold the two new UN seats. Candidates are Nigeria, South Africa and Egypt."

-from "Africans Demand Veto Power with New Security Council Seats," page 15, Feb. 15 THE FINAL CALL(Chicago, IL.)

Clarification of Issues in Sudan

[Editor's note: In a recent edition of KUUMBA Report, there was an 11-page article on the current situation in the Sudan, in the Darfur area of that country in particular. In the latest edition of this newsletter, there is a seven-point clarification of some very complicated issues. What follows is the first three.]

"1) First and foremost, everyone who is currently engaged in hostilities is using the civilian villagers who are caught in the middle. Neither the government nor the rebels appears to be expending as much energy in protecting their civilians as they are in attempting to destroy their enemies...

"2) This is not a conflict between light-skinned 'Arabs' and Black 'Afrikans'. Just about everyone in this conflict is darker than most Afrikans living in America. Ethnically speaking(if that is an appropriate word), they are all Black Afrikans. Some speak Arabic as a first language and have chosen to consider themselves 'Arabs'. This designation seems more one of political and cultural self-identification(or self-nullification) than true ethnicity. Not only that, but several 'Arab' groups have refused to assist the supposedly 'Arab' Janjawid and have been subjected to attacks as a result, while others are represented on both sides of the fighting.

3) "There is confusion as to whether or not what is happening constitutes 'genocide'. Amnesty International hesitated to use the term because it saw no organized, concerted effort by the government to wipe out the people of Darfur. Some of the ambivalence around the word also harkens back to the Rwandan genocide, which ended when the Tutsis finally fought off the Hutu aggression, and which was marked by the inactivity of the worldwide community because the word 'genocide' had been carefully avoided by the United States and others. Thus, some see the hesitancy to use the word as an international cop-out. For example, Salih Booker,

Executive Director of AFRICA ACTION, which is bound by no such restrictive definition, has freely used the term to describe the Sudanese government's deeds. Meanwhile, several Afrikan-American Muslims, who are worried about US aims to destabilize and destroy Sudan's Islamic government, recently returned from a fact-finding mission to Darfur and has concluded that no genocide has taken place there..."

-from "Revisiting Sudan: Analysis and Clarifications," pages 1, 11, and 12, March KUUMBA REPORT(Baltimore, MD.)

ANNOUNCEMENTS

The Nebraska Criminal Justice Review, according to its mission statement, exists to: "improve public understanding of the criminal justice system in Nebraska and the needs of offenders and victims. To improve communication between those who administer and staff the criminal justice system, those who make plans and laws for it, those who are personally affected by it, and the community which pays for it and should be involved with it." Submissions of articles are to be sent to: Nebraska Criminal Justice Review; Holy Family Church; 1715 Izard; Omaha, NE. 68102.

The Family & Friends of Inmates, Lincoln meet on the fourth Monday of each month. To contact the Lincoln group, call Jill at (402) 476-3184 or Marlys at (402) 438-7159.

Books to Prisoners(BTP) hopes to hold an art auction in the spring/summer of 2005. If you think you could create a painting, pano or drawing that someone would buy, and would be willing to donate it to BTP(no strings attached), it would be greatly appreciated. Include with your picture a title, a description of the picture and/or the thoughts behind it, a description of the materials used, and whether it's ok to use your name. Books to Prisoners, 92 Pike St., Box A, Seattle WA 98117.

are equivalent to monkeys and mules. And the fact that we know this, consciously or not, is made evident by the fact that Africans in this country typically call other Africans "nigger" when they're ready to go to blows with them or worse.

If we reflect on Faro, the dude with the AK-47, we're seeing somebody(presumably, an African) who hunts down another African with the same contempt with which we can imagine a slave-master or overseer brutalizing and/or murdering Africans on his plantation. The African who sees himself and his people as "niggers" has simply taken Europeans' supremacist attitudes toward Africans and adopted them as his own. So it's just as easy for him to attack his own as it is for Europeans to attack them.

As serious as what our use of the word "nigger" is with regard to our treatment of ourselves and each other, what is damned near as serious is the signal this sends to Europeans--especially, Europeans in position of authority. When these European authority figures--whether they be cops on the street or guards in jails and prisons--hear Africans calling each other "niggers," they're knowing where the word came from and what it means. Whether they show it on the outside or not, on the inside, they're sneering because they're understanding that they're dealing with Africans who have no respect for themselves and who believe as much in their own inferiority as they do in the superiority of "the man"/Europeans. They're sneering because they know that, chances are, they represent much more of a threat to each other than to them and can be controlled with just the slightest bark.

-Editor

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As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

COMMUNITY NEWS

Harambee Afrikan Cultural Organization African History Program Pays Tribute to Warrior Ancestors

On the evening of February 22nd., members of the prison chapter of the Harambee Afrikan Cultural Organization paid tribute to African ancestors who fought, physically and otherwise, on behalf of African people. We chose to pay tribute to our ancestors who fought for us, in part, to counteract the typical portrayals, during "black"/"African American" history month, of Africans who fought in the U.S. military as heroes. Following the libation ceremony and the recitation of the organization creed and Nguzo Saba, the m.c. for the program, Les Wagner welcomed our members and guests and invited everyone to stand and introduce themselves.

The first presentation was made by Mondo. In his talk, entitled, "To Spill Our Precious Blood," he spoke of Africans in the U.S. military, from the time of the "Indian" wars up to the present, who have killed and/or died on behalf of the U.S. and contrasted their roles with the roles played by Africans, here and elsewhere, who have fought on behalf of and in the interests of African people. Mondo stressed the blood of African people is precious blood and that we should not be willing to spill it or/and the blood of others on behalf of those who oppress us.

Brother Amefika's presentation was entitled, "Stand-up Brothers." He paid tribute to Denmark Vesey, Toussaint L'Ouverture, and other African male historical figures who stood up for African people. He cited these brothers from the past as role models for African males today who are in need of models of courageous African manhood.

Kafele, our Olotu Eko(Education Chairman), in speaking of the "feminine warrior spirit," reviewed the lives of several African women ancestors who exemplified the best in political, military, and other kinds of leadership in performing on behalf of African people. Among those he introduced us to were: Queen Tiye of Kemet, the Kentakes (sometimes referred to as "Candaces") of Ethiopia, Queen

-continued on page 16-

BOOKS

Women Leaders in African History
by David Sweetman
Heinemann Educational Books Inc. 1984 100 pages

This book consists of short biographies of several African women leaders in Africa. They include: Hatshepsut of Kmt(Egypt), Candace of Meroe, Kahina of the Mahgreb, Amina of Hausaland, Helena and Sabla Wangel of Ethiopia, Nzinga of Ndongo and Matamba, Kimpa Vita(Dona Beatrice) of Kongo, Mmanthasisi of the Sotho, Ranavalona I of Madagascar, Muganzirwazza. of Buganda, Yaa Asantewa of Asante, and Nehanda of Zimbabwe. It should be noted that the chapter on "Candace" of Meroe actually looks at six queens: Bartare, Shanakdakhete, Amanerinas, Amanishakete, Amanitere, and Amanikhatashan. In this chapter, the author also points out that "Candace" was not a queen's name but is "a corruption of the Meroitic title 'Kdke', which was borne by...kings' wives, queen mothers, as well as ruling queens." WOMEN LEADERS IN AFRICAN HISTORY also contains artists' renderings and/or photos of some of these sisters, as well as other illustrations and maps.

AFROCENTRIC THOUGHT AND PRAXIS: AN INTELLECTUAL HISTORY
by Cecil Conteen Gray
Africa World Press 2001 204 pages

The author, writing in the preface, states the following about the intent of this book:

> "The intent of this book is to add clarity and definition to the history of African centered thought and praxis and to add clarity and definition to its external and internal anatomy..."

He states further that the book "attempts to offer a deeper understanding to those students, scholars, and people in local communities who have a basic understanding of Afrocentricity, yet desire more meticulous insight..." and "attempts to offer insight and assistance to students, scholars, and others who do not understand, or who misunderstand, or who lack empathy with Afrocentric thought

and praxis." [Note: 'Praxis' is the practical application or exercise of a branch of learning.]

AFROCENTRIC THOUGHT AN PRAXIS is made up of 6 chapters. In the first 2 chapters, the work is introduced, a preview of some of the materials examined in the book is offered, the method the author employed in putting the work together is presented, and the subsequent chapters are outlined. In chapter 3, a history of Afrocentricity is given, a definition, and there is an examination of applications of Afrocentricity. In chapter 4, the major principles of Afrocentric thought and praxis are identified and discussed. And in chapter 5, philosophical/ideological thoughts that came before and led to the birth of Afrocentricity are examined and discussed. Chapter 6 is essentially a brief review of the material presented in the prior chapters and an urging of the readers to study Afrocentric thought and praxis and make these functional in their lives.

SBA: THE REAWAKENING OF THE AFRICAN MIND
by Asa Hilliard forward by Wade W. Nobles
Makare Publishing 1997 193 pages

The obvious question raised by the title of this book is: What is "SBA"? Brother Hilliard tells us:

> "The term SBA first appears in Kemetic texts during the pyramid age(Old Kingdom). It appears again in the Literary Age(11th. Dynasty of the Middle Kingdom). In that text from the tomb of an Intef Per Aa(Pharoah) SBA is precisely deep thought."

Returning to the full title of this book, then, it can be said that the author is advising us that we can reawaken our African minds through the learning about and practice of deep thought. In the first of the book's 7 chapters, the author explains "deep thought"; how it can lead us to the level of insight by which we can overcome the effects of cultural genocide, historical memory loss, and spiritual emptiness; and puts forward the idea that we must truly educate ourselves and each other and that to do this we must look to authentically African concepts and systems, such as the Kemetic concept of Ma'at. The

remaining chapters flow from the themes established in the first and address the following: European Hegemony and African Identity, Africans and Education, 40 Years After Brown vs. Board of Education/What Now, African Indigenous Pedagogy from the Nile to the Niger, Purposeful Transformation: Education of African Teachers, and Homework: a Bibliography for Serious Africans.

BACK IN TIME

Oman was a monsoon-using alien power dependent on easy communication with the homeland. With the fragmented commercial economy of the Swahili coast, and with each city-state controlling its own narrow hinterland as well as sharing in the coastal trade, the Omanis needed control over strategic points along the coast to dominate its trade. Mombassa appeared to be an ideal headquarters, with the impregnable Fort Jesus and a secure harbour dominating the northern approaches to the coast. It was in fact the first seat of Omani governorship. However, the spillover of the Omani social revolution to East Africa was to deprive the new Busaidi dynasty of control over this port. The Mazrui governors of Mombassa appointed by the previous Omani dynasty, the Ya'rubi, refused to offer their allegiance. Instead they attempted to indigenise their power base and to embark upon their own Mombasa-based expansion to resist the inevitable Omani invasion. The most stable base of Mazrui rule rested on the intricate hierarchy of relationships between the Mazrui dynasty and the rival Swahili confederacies of Mombasa between who the Mazrui held the balance, and on a system of patronage that linked the various Swahili and Mijikenda 'tribes' of the immediate hinterland on whom depended the economic well-being of the city. These relationships proved sturdy enough to withstand nearly a century of struggle, but without a more secure economic base, and before long-distance trade links were forged with the deep interior, the immediate hinterland of Mombasa provided too narrow an economic base to withstand the full weight of the Omani pressure.

Unable to dislodge the Mazrui from Mombasa immediately, the Busaidi were forced to turn to Zanzibar which offered good sheltered harbours and a weak Shirazi dynasty which

had learned during the preceding century to swim with the changing political tides. After initially resisting the Portuguese in 1509, Zanzibar is said to have remained friendly to them, even during the 1631 revolt by Mombasa. However, in 1652 the kings of Zanzibar and Pemba destroyed Portuguese settlements and asked for help from Oman, though they were subdued the following year. With the capture of Mombasa by the Omanis in 1699 Zanzibar fell under Omani control, but when Mombasa was reoccupied in 1728 Zanzibar is stated to have offered allegiance to the Portuguese once again. However, this was short-lived. The following year, Zanzibar joined the other Swahili city-states in the final overthrow of Portuguese rule over the Swahili coast.

Source: SLAVES, SPICES & IVORY IN ZANZIBAR by Abdul Sheriff

COMMUNITY NEWS

Mother Moore of New York, and Fannie Lou Hamer. Also paying tribute to our women ancestors in particular was Gah-is, who talked of the courage, leadership, and persistence of Queen Nzinga of Matamba and Ndongo(modern-day Angola), who made use of brilliant political and military tactics to keep her people's land out of the clutches of both the Portuguese and the Dutch.

Following these presentations, we had discussion about the importance of knowledge and interpretation of history, the question of who determines who our heroes are, and other issues. Several of our members, as well as our guests from outside, participated enthusiastically in this discussion. We thank our members for doing the work that made the program both possible and successful; and we thank Walter Brooks and Sister Nared from Blacks Working with AIDS and Henry D'Souza of the University of Nebraska of Omaha College of Public Affairs and Community Service for participating in our program.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

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Wopashitwe Mondo Eyen we Langa